

¶ An earnest perswasion vnto the Pa-  
 stours of Christes Church, wher-  
 soever thei be dispersed, but especially vnto  
 the Church of Englande: That as thei  
 haue thruste the Plough share into the ground, so ze-  
 lously and watchfully to walke forth right,  
 not leanyng to the left hande, neither  
 tournyng to the right. For who  
 so lateth hold of the plough  
 and looketh backe, is  
 not apte for the  
 kingdome  
 of  
 heauen.

LIBRARY - LAMBETH  
 PALACE

1. The first of these is the fact that the  
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# To the christian

## Reader.



Et no man that shall reade, or  
heare this reade, or any thing  
within this booke contened,  
thinke or imagine the writer  
heretof is perswaded, or goeth  
about to perswade, by any woorde, within  
this booke, that it were meete or conueni-  
ent, for any Preacher or Minister, to ap-  
pointe vnto hymselfe, either cappe or other  
garment: but that thei are all bounde by  
the duties of their allegiance, to weare and  
doe all such orders as the Prince shall ap-  
pointe them, to imitate and followe: or els  
with saint Peter, by the woide of God, to  
confesse the same, as neither lawfull nor ne-  
cessarie. And not by their euill example,  
suffer the truth to be shadowed and dar-  
kened, the forward fathers to bee by the  
Papistes, condemned as rash and vnad-  
vised doers. But either to proue them so, or  
els to defende their quarell, and be content  
to bowe their shoulders to the bearyng of  
the crosse, the whiche who so refuse to doe

To the reader.

Shalbe founde loyterers, and not true labourers. To whom these fewe woordes are dedicated and directed, I truste none other thyng then by the sincere truth, maie be sufficiently supported and defended. I desire you not to esteeme this to be doone of arrogancie, neither to haue any ill meynyng, but onely to craue at your hands, some shorte pittie worke to satisfie all men. For a great number of the late willd no wise now goe backe to their old lessons, [beyng now further and much better instructed] then to defile thair shies with the giltines of this crime: as the condempnyng of all those reuerende fathers, which haue followed the Apostles, in the puritie of perfecte religion, receiued from the primitive church. But desire rather to steppe forwards still, vntill it shall please God to banishe al superstitions cleane out of this church, which he sone bring to passe for his Christes sake. Amen.

AMEN.

# **The voyce of GOD**

unto his Church.

**W**rapped in wofull woe,  
With dolefull dolours depe:  
In sobbing sighes & teilling teares  
halfe wakynge halfe a slepe.

**W**e thought I heard the voise,  
of God whiche thus did saie:  
Unto his pastors of this church,  
Awake it is clere daie.

**Y**ou maie notumber now,  
nor walke as in the night:  
Ye must doe the worke of the daie,  
whiche now shyneth faire and bright.

**W**hy haue ye hardened hartes,  
let them be molified:  
Why will you waste and waue still,  
stande fast and doe not slide.

**B**eware that waue not,  
and waste with every winde:  
steppes forward still and stagger not,  
be not ledde by the blinde.

**I**f thou haue slepte a wyle,  
to starte backe is no shame:  
If in the plaine pathe thou stidest walke,  
walke forth the right in the same.

a. iij.

Let

## The voice of God

Let not the worldly pompe,  
be vnto you a yoke:

Clenſe all your groundes and ſuffer not,  
the thornes my wheate to choke,

(Fabius Maximus,  
that valiant wiſe capitaine:  
Whoſe noble ayes, the Romans olde,  
in greate renowne retaine,

Weyng offered the Crowne,  
refuſyng (it) he ſaid,  
Woche more honour then happineſſe,  
vnto the crowne is teide,

He ſaid) who knowe the charge,  
and eke the cares moſte greate,  
Would not vouchſafe to take it vp,  
findyng it in the ſtreate.

Wiche leſſe honour to holde,  
whereby he ſhould ſtande bounde:  
Not (onely) his owne conſcience,  
but others to confounde.

By Prophetes all are ſuche,  
as will in no wiſe like:  
That ye ſhould wander in by waies,  
as one that weare to ſeke.

When ye did firſt profeſſe,  
to ſauour myne eſtate:

## The voice of God.

you bowed then with feruent harte,  
my lawes to celebrate.

And when your wanton toyes,  
wherein you tooke solace:  
had caused me to cast you of,  
and tourne from you my face.

When for your iuste desertes,  
I seemed to set you light:  
suffring your looes, to spread the fieldes,  
with banners of despight.

And when your Godlie gildes,  
for your dealynges vnjuste:  
were troden downe defaced eke:  
and some consumed to duste.

Then could you call and crye,  
then could you make greate mone:  
Then if I would become your frende,  
you would (serue) me alone.

Then all adulterous waies,  
ye would detest and hate:  
Promesse you made (not to pollute)  
my house in any rate.

You said you would be seern,  
in no wanton attire:  
But that you would reformed be,  
as I should best require.

a.iiiij.

But

## The voice of God.

But all to sone I see,  
you haue sozgotte this geare:  
you are become wilde Calnes againe,  
you are not as ye weare.

If soz obedience,  
you seme to tourne that waie:  
And are content to please mennes mindes,  
and my will disobeie.

In this you haue doen ill,  
thus to famishe my flocke:  
To feede those beaste Gods that ol,  
you make a laughyng flocke,

I would that you should not,  
offende my little ones:  
Soz dandlyng thus your dissemblers,  
dashe myne against the stones.

(Wh) why doe ye deuise,  
to make my wates moxe darcke:  
And force my flocke to slippe backwarde,  
when thei would hit the marke.

My little litte Lambes,  
whom ye should feede and cherishe:  
By byngyng in this geare againe,  
thei are now like to perishe.

What your conscience will doe,  
that thei doe mooste abhoze:

and



## The voice of God.

And ye condemne my true preachers,  
as though thei ran to farre.

Wherby you doe aduouch,  
the Papistes whiche doe saie:  
Some runne to slowe, and some to swift,  
in them there is no state.

But walke ye forwarde still,  
and I will them perswade:  
Thei can not winne the garlande so,  
excepte thei deeper waide.

Suche are ne whot ne colde,  
like them thei would you weare:  
But of their filthie cuppe drinke not,  
it is to bitter geare.

Thou shalt commit no ill,  
that good maie happe thereby:  
And yet thou art become so blinde,  
thou seest not thy folly.

But tourne to me thine eare,  
and listen to my loze:  
No newe founde toye I will thee tell,  
but that hath been befoze.

Some little ones I haue,  
that so farre sothe are growne:  
That suffer will moste greuous paines,  
to haue myne honour knowne.

your

## The voice of God.

Your waies are not my waies,  
your thoughtes are not like myne:  
Not you but I worke my one workes,  
yet not as you define.

In some despised ones,  
my honour for the I spreadde:  
For thei are of my cholen church,  
whereof I am the hedde.

Not all the worldly wise,  
but some suche as appere:  
Moste simple to the wicked worlde,  
those are my chyldren deare.

You muste talke francklie now,  
it is no tyme to flatter:  
We maie not here looke for greate sheares,  
but rake in those that scatter.

The harvest is nere doen,  
but yet the stubble is stonde:  
Wherein lieth hid many good eares,  
whiche ye must now glein out.

You must dispatche in hast,  
that all were in my Barn:  
Harvest is doen, we inter drawes nere,  
late that I you doe warne.

Myne Angell crieth out,  
vnto the Harvest manne;

Christ

## The voice of God.

Thou that tellest on the earth,  
prepare the flasse and fenne  
For rain throughout the earth  
their graine to ripe out might  
The floure must for the winn be clenched,  
and all chaffe blownen out with.

Spurne not against the winne,  
my worke finishe I will  
The dotting age of this old world  
would lye and lofter still.

It is no time to gape  
for gate for golles  
For what I haue determined  
that shalbe doen quicklie.

Wherefore my barrell I will  
set to your silthes with speede  
For those that I finde loftering now  
I will cast out as weede.

Thinke not your swift cutting  
shall cause one graine to fall  
For I haue counted every eare  
not one corne perishe shall.

You maie sette for the poor selues,  
and seme to further me  
Trusting your wisdomes more then mine  
but so it would not be.

You

## The voice of God.

You might doe your good willies,  
and trust me with the rest:  
You might doe what I you commaunde,  
and not what you thinke best.

As tymes there are to speake,  
and tymes to be silent:  
In season and out of season,  
in my woakes be feruent.

What good seruant thinke ye,  
in this case could be slacke:

That for one soote soe wordes would now,  
seme so sleppe twoo soote backe.

Not talkers but walkers,  
in my harness are meeke:

Not respecters but directers,  
of my rites are molle feete.

Not daunders but handlers,  
of my worde without cloke:

Not suche as feare, but as will beare,  
my ioyfull crosse and yoke.

Now note what ye haue seen,  
in my sleppes and that doe:

But doe not seme to helpe my woakes,  
by addyng yours thereto.

For what haue I to doe,  
with you, or your aduice;

## The Voice of God.

In their due tymes I doe all thynges;  
to purpose moſte propice in reſpecte and regard

I haue ſent thee in my ſpight, and I haue ſent  
that takes my ſwarde in hand, to ſeek thee out.

But will heare you and be content,  
to haue the truth well ſtand.

But ſeeke me mercifully,  
If you feare truth to tell.

What ſhould you then to tyrantes doe,  
that are bothe feare and fell.

When Daniell in denne,  
laye deſtitute of albe.

How came Abacuche into hym,  
how were the Lions ſlaine.

For Moſes in the ſea,  
who did prouide the ſea.

And preaching vnto Pharaoh,  
who did preferre his ſake.

What hope had Abraham,  
when he did imolate.

At my request his ſonne Iſaac,  
how ſtoode then his eſtate.

And what was Jacobs hope,  
ſeruyng his ſier Laban.

You knowe well how his face did ſtande,  
and how I holpe hym than.

## The Voice of God

Of Joseph told Egypte myght and shewd us  
and of his father olden dayes shewd us  
that I wrought for them in that land,  
long tales might there be tolde as that I did

The Papistes looke to haue, and list to see  
miracles at your handes, and shewd us  
that miracles might you haue shewd us  
in this realme of Englande, as that I did

The stones wher they might, and shewd us  
haue staled and stopped falkes, and shewd us  
The blinde and lame restored to health,  
and made your foes agast, as that I did

Why disappoynted I, and shewd us  
example did shew us here, as that I did  
that Paule receyued, that he gaue,  
his plainesse, and shewd us

But now you know my minde, and shewd us  
let this fault be amended, as that I did  
And scorne not at this, as that I did  
for ye haue soze offendid, as that I did

I knowe all the world is feble, and shewd us  
and berie prone to fall, as that I did  
To starte backe when you step out,  
it is no shame at all, as that I did

I se howe much you haue, and shewd us  
to doe that you haue doene, as that I did

And

## *The voice of God.*

And eke how soze you doe lament,  
that euer it begonne.

We not slacke to confesse,  
nor slowe to tourne again.  
Since you doe knowe my will, doe it;  
let me not preache in vaine.

As ended were these wordes:  
me thought the planettes seven,  
Did lese their light and streames of blood,  
fell forthwith doune from heauen.

Wherby the yearth enfeate,  
griuous plagues did ensue;  
That I haue heard and seen ye knowe,  
Gods peace be now with you.

I tell you what I heard,  
and eke what I haue seen;  
The Angelles of almightie God,  
defende our noble Quene.

Whose mightie maiestie,  
preserue her grace from smatter:  
And powze his spirite plentifully,  
into her noble harte.

He graunt her his good will,  
that she as willingly:  
Hale hym embrace, and bends her harte,  
to banishe all Poperie.

*The*

# The voice of God.

The ever (beſng) God,  
graunt this as I haue prayed:  
Amen, Amen of eche good harte,  
ſo be it now be ſaid.

FINIS.

